

Truth belongs to all - that is why all seek it. It belongs to all because it is neutral: it belongs to each because it is 6
extansive. It is never dispersed because it takes no sides. It
it without bias because it controls all actions according to
their natures.

What happens to us in our lives happens so us because
of what we do, and what we do is ~~not~~ caused by
~~the nature of the universe~~ ^{the nature of the universe} ~~which~~ ^{involuntarily} ~~determines~~ ^{dictates} his deeds,
but accompanying ~~these~~ ^{and} following ~~one~~ ^{on to} ~~the~~ ^{the consequences}
To these ~~these~~ ^{such} ~~things~~ ^{things} we must look if we are so accurately
from the character of our ~~deeds~~ ^{actions}. It may be

now know ~~these~~ years, we cannot trace our actions
that ~~the~~ ^{with confidence} ~~we~~ ^{are} giving the neglected
ours does not measure. ^{of us} The truth of every action, becomes manifested in ~~the~~ ^{its} results
upon us. But these results follow from our ~~own~~
actions, ~~to~~ - that is, the complete action including
morning, ~~did~~, and attitude toward death the
working out of death.

The last also struggle, ^{understand must learning and therefore not} but must
no discrimination of tail and suffering. But in all these ^{by which} words,
they ^{is for} ~~are~~ for mass, that they ~~are~~ ^{must} ~~are~~ ^{must}

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All differences are merely potential truth. Some call that
truth happiness, others knowledge, and still others freedom.
however it is surmised
But whatever the approach taken, ^{by which} the final aim is the same.
It is to have freedom from (their) struggles.

Truth is (thereby) the universal word of ultimate freedom 6
whose discovery insists upon the fact of enlightenment, not
upon personally favored constructions. Event though they struggle,
the genuinely enlightened know happiness, freedom, peace and all
humanity's wished for consummations in the ultimate sense.

Why is there so much quarreling in the world? All differences are the fruits of one tree having different times of ripening. For differences, no matter how far they have diverged from agreement, are always directed to the same reality - truth. When two people speak about truth, they tell only of how far their experiences have taken them on the way to truth. But if they only come together to quarrel, they prove that the smell of their personalities is more delightful to them than the fragrance of truth they were meant to enjoy.

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P.V.
all ground
sacking



722. L. E. v. 2. 11
722. L. E. v. 1. 12 -

Some know this, and they reach out in the
direction. Others know it too, and
so they reach out for truth in every
direction some have reached it

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What is
All genuine seeking is the restlessness for truth and that
is of only importance. How it is approached is purely the
business of the seeker. If the approach is made with genuine
sincerity it will provide the wisdom necessary for the final
attainment (or truth). Each (approach) holds out a hand to
take hold of ultimate reality.

How we seek
But if they were to hold their hands out to each other
without trying to crush any and take the best each has to
offer, together they would form one great pursuit without
interference to each other and ^{without} the confusion begotten by
separate ^{and} and often isolated attitudes.

All is real, but each reality is subservient to ultimate
our differences
reality. There is where our quarrels have root. Each one says,
"What I say is the only real instead of saying, "This is the
reality I have come to." "And I have come so far with the real-
attainment."
ization that so far is certainly not the last word in development."
They will often say the latter, but their behavior is as if it
were the last word - the furthest outpost in understanding.

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If we were to understand that all is real — that the reality we know —
as much as of which, is real, we would understand
the real reality as such — we would know where
our quarrels have root.

Search leads not just to discovery after discovery but to the simplicity, the unity of truth. We go on from one complex fact to another until we find them to be strung together like graduated crystals and we see that it is really one necklace, one reality. All the graduated stones only bring our sight to the central jewel. 5

*P.Y.
St. Augustine* ← As long as we are on the way, we are concerned with the ten thousand realities. But when we come nearer to the central jewel, we see, though faintly, the oneness to which they all go. While the ten thousand seem to be at odds with each other, what really is at odds is the imperfect sight of reality. This is what really quarrels (with itself). But reality only waits to be discovered and, as we come near enough, we find that dissensions ~~lessen~~ and at last cease. 5

P.B. ←